



"BEHOLD I BRING YOU GLAD TIDINGS OF GREAT JOY."

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Missionary.

"Go ye into all the World, and preach the Gospel to every creature."

LETTER FROM A NATIVE CHINESE MISSIONARY.

The following letter from Afa, the earliest convert of the protestant mission to China, now living, will be perused with interest by the friends of missions. It is addressed to the treasurer of the London Missionary Society:—

"Lengafa, with respectful obeisance, presents this letter before the honored presence of the venerable Mr. Wilson, wishing him a golden tranquility."

"For several years past, I have had to be grateful for our Lord and Savior's gracious protection, and bestowment of the Holy Spirit to open my heart and form my will."

"I have always received great kindness from Dr. Morrison, in giving me instruction, by which I have attained some knowledge of the mysteries of the gospel. I have also preached the gospel, and exhorted for several years the people of my native place, and have had the happiness of receiving the Lord and Savior's great grace, in saving some out of the hands of the devil, turning them from depravity to righteousness, casting away their idols, and serving the living and true God, obeying and believing in the Lord and Savior, and hoping for the salvation of their souls."

"During this year several persons have obeyed and believed in the Savior, and entered the general church of the reformed holy religion. There are upwards of ten of us, who, with one heart and united minds, continually serve the Lord, and learn and practise the holy doctrines of the gospel. Every holy Sabbath day we assemble together, to praise the Savior for the mighty grace of redemption."

"Happily the Lord Most High has graciously granted us protection, so that we have enjoyed hearts at peace and in tranquil joy; therefore I respectfully prepare this slip of paper, with writing on it, to inform you, venerable Sir, of these things, and to pray that you would, as is right, joyfully praise our heavenly father, for converting us by his great grace."

"Further, I look up and hope that you, venerable Sir, will pray to our Lord and Savior for us, that he will confer the Holy Spirit's secret aid, to influence and rouse our hearts; that from first to last we may with one mind, and persevering intention, cultivate virtue, and persuade men of the world every year to come in greater numbers to serve the Lord; that we

may together ascend to the heavenly regions, and assemble with the vast multitude, who in his presence, shall praise the self-existent and ever living God, throughout never to be exhausted, never ending ages."

"Just as in 1 Cor. xiii, 12, holy Paul says—"For now we see through a glass darkly, but then face to face," we who in this world reverently believe in our Lord and Savior, although we cannot, with fleshly eyes, see the honored countenance of our heavenly Father, still in the life time that is to come we shall be able to view, face to face, the majesty of our heavenly Lord. Though you and I are separated as far as the boundary of the sky to its extreme opposite, and cannot see each other in our proper persons, still we hope to meet each other in the presence of our heavenly Father, and praise his great power forever."

"My special wish, Sir, is, that in this life you may leap with joy and delight to assist in the concerns of our High Lord; then in that day, the Lord of general judgment will bestow a crown of righteousness on those who love our Lord and Savior's appearing: (See 2 Tim. iv, 8)"

"This letter is respectfully on the right side of the chair of the venerable Mr. Wilson."

THE WHOLE BURMAN BIBLE FINISHED.

We received a letter from Brother Judson last week, giving us the delightful intelligence, that he had just completed the translation of the Old Testament into the Burman tongue. What a matter of rejoicing this will be to all our brethren! How many warm ejaculations of praise and thanksgiving will go up from glowing hearts on reading the interesting extract of his letter which follows:

MAULMEIN, Feb. 1, 1834.

"Dear Brother Beebe: I finished the translation of the Old Testament yesterday, at 4 o'clock P. M., an hour of gratitude and joy to my soul."

"During the past year there have been baptized in Burmah, 19 Burman's 35 Karens, and 22 foreigners, in all 76, making a total of 592 baptized in the missions. Ten only of the natives have been excluded, but a much larger portion of foreigners."

Your affectionate brother,

A. JUDSON.

This is the latest intelligence which has reached us from Burmah. Who can rightly contemplate this mighty labor, and not look at it as the prelude to the rescue of this great people from the thralldom of idolatry? Who can estimate the mighty results to follow the publication of the complete volume of the word of God; Who can go to the study of the benevolent

Judson in imagination, and witness the finish of the last word, and the joy of his spirit at that moment? How precious the gift of such a laborer in the vineyard of God! How merciful the Redeemer in lengthening out his days to announce "a consummation so devoutly to be wished!" Ah! brethren, little do we estimate the goodness of God in the great work, according to its worth! Sit down and think about it, until your spirits get warm with the exercise, and the cloud around every covetous heart be dispelled, and the prayer go up, effectual and fervent, "O Lord, help me now, according to my feeble ability, to aid in the publication and circulation of thine own blessed Bible in Burmah. Judson has thus far performed his part; help me to perform mine."

Baptist Register.

SPIRIT OF THE MARTYRS IN MADAGASCAR.

The following striking anecdote was related by the Rev. Richard Knill of St. Petersburg, at the recent anniversary meeting of the British and Foreign School Society.

A missionary from Madagascar informed me, that when he first arrived there, out of a population of four millions there were only two persons acquainted with the alphabet. A school was commenced; but so reluctant were the people to avail themselves of its benefits, that only three boys attended. Its advantages, however, began at last to be prized; and now there are 20,000 persons there able to read the scriptures. The scriptures were translated, and the Bible Society engaged to supply paper, so that every inhabitant might have the word of God.

An insurrection broke out in one part of the island, and the army were ordered to march to quell it; but before they engaged in the expedition, the National Idol was to pass out to bless the people, and they were to be sprinkled with holy water, in which the Idol had been dipped. Three hundred of the soldiers had cast off their idolatry; and when they heard that the Idol was to pass in the procession before the ranks, they were in a state of consternation as to what course they should pursue. The leader of the Christian band requested his brethren to assemble in the evening, in order to consult as to what measures should be taken. The whole of the 300 could read, and each had a portion of the Scriptures. It was the unanimous opinion, that if they did not worship the Idol they would be considered as confederate with the rebels. Some of the men remarked that they were poor feeble creatures, and hoped God would forgive them, though they did not worship the Idol; others alleged that they were married men; that if they refused to pay homage to the Idol they might be put to death, their wives would be left widows, and their children fatherless.—The leader of the party took his New Testament from his pocket, and having heard the opinions of his comrades, he began to put his school instruction into exercise, and read—*He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me; and he that loveth his life more than me, is not worthy of me.*—They then all knelt down to ask God to strengthen them for the day of trial; and afterwards pledged one

another to stand to their resolution. One of them was a traitor, and went and gave information to the commanding officer, saying, that the 300 believers (for so they were called) had resolved not to worship the national god. The leader was sent for, and he determined rather to die than to deny his Master. On being questioned, he acknowledged the fact; the commanding officer ordered the 300 not to attend when the Idol was brought out, but told them that the god would be avenged on them. The army arrived near the spot where the rebels resided; it was almost impregnable, and the army had to pass through a ravine between two lofty mountains; the three hundred Christian soldiers were ordered to proceed in the front ranks; but it was so ordered by Providence, that, in the position in which they stood the arrows of the enemy could not touch them. When the sun set they were ordered to retreat; the roll was called, and not one of the 300 Christian soldiers was missing, though there had been great destruction among their heathen comrades. The other soldiers inquired by what means they had been preserved, and what paper it was which they had in their pockets; they replied, the New Testament, which they had learned to read in the schools; but it was not that which secured them, but the God whom they served. The others requested also to be taught to read; and before the army returned, upwards of a hundred more professed the Christian faith.

Miscellaneous.

POPISH TOLERATION IN IRELAND.

Some few of the students at *Maynooth College*, among whom was a Mr. O'Beirne, ventured some time since to read the Bible. This practice, however was immediately interdicted by the council, under whose management the affairs of the college are conducted. To this interdict all the students bowed, with the exception of Mr. O'Beirne, who ventured to persevere in a practice which he could not discover to be at variance with the laws of God or man.—Mr. O'B. has consequently been expelled from the college without cause assigned, trial had, or witnesses examined.

The Reformation Society has found it necessary to suspend, for the present, public meetings in Ireland. The nature of the impediments is pointed out in the following extract of a letter from one of its clerical agents.

"Political feelings, producing party strife and personal feud, have been wound up to a fearful height, threatening alike Protestant faith, and life and property. A complete system of organized opposition to the truth of the gospel, and a deadly hatred to any man or body of men, who would dare boldly to endeavor to stay the encroachments of Rome, now characterize this land. Persecution marks as its victim any individuals of the Romish faith who would listen to the truth declared by Protestant lips, and consequently where a desire may exist in the breast of any Romanist to hear the truth, he cannot gratify it unless he expose himself to insult, injury, or death.

If, in point of fact, any one desires to be an eye witness of the misery and degradation attendant upon Popery, it is not necessary for him to visit Spain and

Portugal, or to ascend to the fountain-head of iniquity, Papal Rome. He may behold in Ireland a people, whose birth-right is liberty, enslaved in body, mind, and conscience, by an ungodly priesthood. Without hyperbole, we may truly state, that there is no real liberty, civil, political, or religious, in poor Ireland. With respect to the Roman Catholic, be he poor or rich, noble or peasant, he has no freedom of conscience. The Roman Catholic gentleman, who is shaken in his creed, knows himself to be exposed, in the event of his own renunciation of Romanism, to priestly denunciation, exile, or persecution and death. The Roman Catholic tradesman, in similar circumstances, has presented to his view public excommunication from the altar, the ruin of his trade, being cast off by his relatives, and exposed to bodily violence, perhaps assassination. The Roman Catholic peasant, who is enlightened by the Word of God, is aware that, upon his own conversion, his cabin would be destroyed by the midnight incendiary, and himself become the victim of brutal vengeance. Can many avowed conversions be expected under these circumstances?

'No man feels secure. Every action is watched. Every suspicious word or deed is reported to the chapel clerk, by the school master, the bigot, or the profligate, who hopes by such means to expiate his offences and curtail his penance. The doubting Romanist will even at his confessional be betrayed by his kinsman or his friend. *A priestly faction rules Ireland with a rod of iron.* But the work of reformation, though long delayed and impeded, cannot thus be finally defeated. Happily, Christian efforts are not confined to public disputation or controversial preaching. The press, so potent an instrument in the days of Luther, has become, through the spread of education, an engine of incalculable power. Gospel truth can be proclaimed, and Romish error can be exposed by placards in the open market-place, where the voice of an apostolic preacher would be silenced. Tracts can be disseminated far and wide, and scattered in every road, lane and street. Scripture-readers can silently visit the cottages of the peasantry; the gospel can be secretly cherished in the hearts of the converted during the season of persecution; and Bibles will be purchased in spite of the prohibitions of a Bible-burning church. In fact, the work of the reformation will silently advance; the process only, and not the event, will be effected by the machinations of the Romish confederacy. The downfall of Romanism, instead of being gradual will be sudden; the leaven of truth will disseminate itself by degrees until the mass of the population is leavened.'

With these sentiments we fully concur. Popery must shortly fall before the sword of the Spirit—the word of God. The duty of private Christians therefore, is to promote, as much as possible, Scriptural instruction in Ireland; and the duty of the British government is to defend those who are inquiring after truth, from the denunciations of Popish priests, which denunciations are sometimes followed by assassination, but more frequently by the parties being refused all employment, and thus compelled by starvation to leave their country.—*Lord, Chris. Guardian.*

FIRST OF AUGUST, 1834.

The following truly Christian address of the British Anti-Slavery Society on the occasion of the termination of colonial slavery throughout the British empire on the

first day of August, has been widely circulated in Great Britain and Ireland. We trust the time is not distant when we shall be permitted to name the day when slavery shall terminate in every part of our beloved country. New-England, New-York, New-Jersey and Pennsylvania set the example of abolition which was afterwards followed by the South American States, and Great Britain. Maryland, Virginia and Kentucky are evidently preparing to arrange themselves in the company of "truly free" republics; and if the good work is not impeded by the inference of a few rash spirits in the North, we believe our southern brethren from Carolina to Louisiana will soon claim the honor of placing the key-stone in that glorious arch of pure liberty which will then extend from Labrador to Cape Horn.

Act of 3 and 4 William IV., chap. lxxiii. § 12.

"Be it enacted, that all and every the persons who on the first day of August one thousand eight hundred and thirty-four shall be holden in slavery within any such British colony as aforesaid shall upon and from and after the first day of August one thousand eight hundred and thirty-four become and be to all intents and purposes free and discharged of and from all manner of slavery, and shall be absolutely and forever manumitted; and that the children thereafter to be born to any such persons, and the offspring of such children, shall in like manner be free from their birth; and that from and after the first day of August one thousand eight hundred and thirty-four slavery shall be and is hereby utterly and for ever abolished and declared unlawful throughout the British colonies, plantations, and possessions abroad."

Surely a day of such vast moment in the welfare of one part of the empire, and to the honor of the whole, ought not to pass unnoticed. Imagination cannot picture the mighty change which will be wrought on that day. But those who have dwelt for years in deep compassion on the ceaseless scourings which slavery demanded, the stripes which disfigured every day; who have beheld the population melting away, and finding deliverance from oppression only in the grave; and who, above all, have beheld their own fellow-subjects debased by the deliberate fiat of Christian men from the benefits of Christianity,—these can form some faint conception of the evils to be closed—of the blessings to be commenced on the 1st of August, 1834.

We do know, however, that between the setting and the rising of one sun, the unspeakable abominations of the system will cease. Such a day in the annals of England ought not to pass unregarded. It is the day for undoing the heavy burdens and letting the oppressed go free; and the true celebration of such an event is in hearty and united thanksgiving to God for his marvellous achievement, and prayer that he will bless the work, bless the givers, bless the receivers, and make it a source, of blessing to the oppressed and afflicted throughout the world.

Let, then, the 1st of August, 1834, be employed by those who have taken part in the great work, to the service and praise of God; let it be a day of lifting up our heart to him—a day of exertions for promoting the religious instruction of those who are on that day called into a new state of being, and for craving the outpouring of the Spirit on the multitudes who, having so long been enthralled by the wickedness of man are at length delivered by the arm of God.

Some may think that this great work was accomplished by the act of man; some will ascribe it to one body, and some to another; but we trust that our friends, now that the conflict of party has ceased, and the cloud raised around us by the passions of man has been dispersed, will unite in acknowledging the signal providence of Almighty God, who has, from the beginning to the end, been the true Doer of the glorious work; originating it in the hearts of its advocates,—lifting it over the all but insurmountable obstacles of its early days,—setting at

might the counsels alike of friends and foes,—providing means, providing instruments, unexpected, diverse, conflicting, yet, under the skilful guidance of the DIVINE HAND, all urging forward to the same conclusion, and from the chaos of confusion, the battle of irreconcilable opinions, bringing us to the incredible consummation of Emancipation in peace, in harmony, in safety, in congratulation and acquiescence on all sides.

Those who are the most intimately acquainted with history of the cause will the most heartily acknowledge that the issue is the work of Him who “executed judgment for the oppressed,”—who alone “worketh salvation in the midst of the earth.”

We have no wish to prescribe to any of our friends the mode of celebrating the day. Each individual will pursue the course most congenial to his own conscience. But, whatever be the outward act, every member of our Society will rejoice in the arrival of the Day of Liberty throughout the British empire.

18 Aldermanbury, June 27, 1834.

INFANT DEDICATION.

How many appear to think it a matter of indifference, what emotions are indulged by a parent on the birth of a child, provided only they be humane and affectionate. They perceive no connection between returning the gift immediately to God by faith and prayer, and the future character and usefulness of the child. Pious parents have often devoted their children, by faith, to a specific service, and been afterwards permitted to see the end and reward of their faith, the providence and the grace of God concurring with their cherished desires. One such instance we have in the life of the excellent Rev. Joseph Emerson, recently published. It will be seen by the record itself, in what way such early dedication operates as a means to the end; how it tends to bring about the result. The last sentence of the following extract is commended to the serious consideration, particularly of young fathers and mothers:

“When my father first saw me, his heart devoted me to the ministry, and gave me my present name, principally from his regard to my grandfather of Malden. Of this I was early informed, and was afterwards generally impressed and pleased with the thought, that this was to be my profession. This impression probably had some influence to form my character, to render my morals a little more strict, my deportment a little more grave, and my meditations a little more serious, than otherwise they would have been; and perhaps actually proved the occasion of what has since come to pass in relation to this subject. If parents would thus early devote their sons to the ministry and pray for them, and educate them with any good degree of consistency, no doubt we should have a supply of faithful ministers.”

From Todd's Lectures to Children.

DUTY PUT OFF.

One hot Sabbath I had walked out to meet my Sabbath school, and at the close of the lessons, I felt weary and unwell. The children were expecting me to give them a history of the holy Sabbath from its first appointment, and to tell them why God appointed it, and what are our duties in regard to it; for so I had promised them, and had in fact prepared myself to do it. But being weary and unwell, I told them for these reasons, I would defer it till the next Sabbath. While thus putting it off, I noticed a bright lit-

tle boy, sitting near me, who seemed to look disappointed. He had expected to hear about the holy Sabbath. Oh! had I remembered how Christ taught the poor woman of Samaria, though he was weary and faint, should I not have done differently?

The next Sabbath came and my school were again coming together. On arriving at the house, instead of finding them all quiet in their seats as usual, I found them grouped around the door, some sobbing, others looking frightened; all silent. On inquiry, they told me that “little Lewis” had just been killed by the mill! This was all they knew about it. At the head of my little flock, I hastened to the house where the little boy lived. At the door I was met by the father of the child, wringing his hands, his face red and swollen, his eyes sunken and glaring, and his breath loaded with the fumes of ardent spirits.

“Oh!” cried the man, “I might have known it.—I might have known it all!”

“Might have known what, sir?”

“O, I might have known that to-day one of my family must go; but I did not think, could not think it must be my youngest boy!”

“Pray how might you have known that one must die to-day?”

“Why, when I came home last evening, old Rover (pointing to a stupid old dog that lay crouched under the table) sat on the door-steps, howling, and howling; I knew then some one, or, I might have known some one must go to-day; but did not think it must be poor little Lewis!”

“Do you believe there is a God?”

“O yes, I have no doubt of it.”

“And do you suppose he reveals events to a dog, a creature without a soul, and without reason, which he does not reveal to the wisest of men? Nothing is more common than for a dog to howl when his master is gone and he feels lonely, and as to his face being towards the east, I see nothing strange in that, since your house faces the east.”

“Ah! you may say so, but I might have known it would come!” and again he turned away to sob, and I fear to drink, and then wonder over his being more stupid than his dog.

I led my scholars into the room. They seemed to breathe only from the top of their lungs. I lifted up the white napkin, and there was little Lewis, a mangled corpse! The children were all hushed as we gazed. The little girls covered their faces with their handkerchiefs and aprons. The little boys wiped their eyes with the sleeves of their jackets.

For some weeks it had been very dry, and the streams had become low. But during the preceding day and night a heavy rain had fallen. A mill, on a small stream near by, which had stood still for some time for want of water, was set a going early on Sabbath morning. I need not ask if the miller feared God.

About an hour before the Sabbath school usually came together, little Lewis went down to the mill-stream to bathe. The poor boy had never seen his parents keep the Sabbath holy. He swam out into the stream. The current was strong; too strong for him; he raised the cry of distress; the miller heard and saw him, but was too much frightened to do any thing. The current swept along; the little boy struggled; again cried for help; the waters rushed on;

he was sucked down under the gate; the great mill-wheel rolled round; crash! he was in a moment crushed and dead! Scarcely had his last cry reached the ears of the miller, before his mangled corpse came out from under the wheel. *It was the same little boy who had looked so disappointed on the last Sabbath, because I omitted to talk about the holy Sabbath!*

While standing beside the lifeless clay of this fair child, with all the children about me, my feelings were awful indeed. It seemed as if every child would cry out, 'Oh! had you kept your word, and told us about breaking the Sabbath, he would not have gone into the water; he would not have lain there dead.' It seemed as if the lips, though sealed by the hand of death, would open and reproach me. 'Had I not put off my duty, probably this life would have been saved; perhaps an undying soul would have been saved from the guilt of being the everlasting enemy of God. What sacrifices would I not make, could that child once more come into my Sabbath school.' Such were my thoughts. I have never been able to look back upon that scene without keen anguish. I have sometimes mentioned it to Sabbath school teachers, and by it urged them never to put off till the next Sabbath, any duty which can be performed on this. And since, when I have felt weary and feeble, and tempted to put off some duty to a more convenient season, I have recalled that scene to my mind; and truly thankful shall I feel in the great judgment day, if you, my dear children, will learn from this simple story two things.

1. To remember and keep holy the Sabbath day. Had that dear child only obeyed this one short text, he would not have been called to the presence of God while in the very act of sin.

2. Never to put off any duty, or any opportunity to do good, because you do not feel like doing it now. You may never have the opportunity again.

GEN. LAFAYETTE NOT AT REST!

In the Observer of July 26th, I perceived the following notice taken from the Charleston Roman Catholic Miscellany. "There will be an office and high mass in the Cathedral on Monday, 30th inst. (June) for the repose of the soul of Gen. Lafayette." And in the Presbyterian of July 31st, I see the following, taken from the Catholic Herald: "A solemn high mass will be sung on Thursday next the 29th inst. (July) at 10 o'clock at the church of the Holy Trinity, corner of Sixth and Spruce, for the repose of the soul of the late Gen. Lafayette." The General died, it will be remembered, on the 20th of May. I did not know that he had been heard from since, any more than the rest of the dead. But the Charleston and Philadelphia editors seem to have had accounts of him up to as late a date as the 29th of July. Forty days after his death according to the one account, and sixty-nine days according to the other, his soul was not at rest, and they give notice that measures are about to be taken to procure its repose. I don't know where they got it. They do not say through what channel the intelligence came. They are very positive, however, in regard to the fact. I have often been surprised at the confidence with which Catholics make assertions, implying a knowledge of the condition of souls beyond the grave. One would suppose they had a faculty peculiar to themselves, of seeing into the invisible world. With what positiveness they speak of this one and that other as saints in glory, and even pray to them as such. I have often thought that many of the prayers of Catholics might be lost from the circumstance of the persons to whom they are addressed, not being in heaven. We

speak with positiveness of the future condition of characters and classes of men—the righteous and the wicked—believers and unbelievers. The Bible does that. But we do not, we dare not speak of the condition of individuals with the same confidence; and especially dare we not say of this or that person that has died, that his soul is not at rest. We think it better to be silent concerning the spirit that has returned to God who gave it, and wait for the great day to disclose the decision of the Eternal mind on its case, and that especially if the person seemed to die in impenitence. We would not usurp the place and prerogative of judgment. What Protestant, even though belonging to the class of Calvinists as some of us do, would intimate that the soul of such a man as Lafayette is not at rest? But the Catholics are not so reserved. They pretend to know not only who are saints in glory, but what souls are suffering in the fire and restlessness of purgatory. They can tell you the names of the persons. They have printed in two of their papers at least that the good Lafayette, as our countrymen are wont to speak of him, has not gone to rest. His body rests, but his soul as yet has found no repose. It has not obtained admittance into that place where "the wicked cease from troubling and the weary are at rest." The General lived a long time where the wicked cease not from troubling; and much annoyance received he from them in the course of his patriotic and useful life; and many trials and fatigues underwent he for liberty and the rights of man. Now it seems to me the Catholics take a great deal on them when they say that his soul is still subject to the annoyances and disquiet which were his lot on earth. Yet they do say so. They appoint a day, a good while after his death, to sing high mass for the repose of his soul. Of course they must believe that up to that day his soul is not in repose, else why seek its repose? If the persons who insert these notices were living in the papal dominions, or under the influence of Prince Metternich or the ex-king Charles, I should not wonder at their proclaiming his soul not at rest, for Lafayette was never a favorite at Rome, Vienna, or in the court of Charles X. He loved liberty too well for that. But that American Catholics, and, if the reader will not smile at the incongruity of the terms to each other, *republican Catholics* should assert such a thing of him, I am a little surprised. I almost wonder the people do not resent it as an insult to the general. If a Protestant minister should say from the pulpit, or through the press, that Lafayette is not at rest, his church and person would be hardly safe. But the Catholics do it with impunity. And let them. All the penalty I would have them suffer is the contempt of every intelligent mind.

But why do the Catholics suppose that Lafayette is not at rest? A comfortable religion to be sure! According to this, how is it "gain to die?" who would be "willing rather to be absent from the body?" or how can it be said "O death where is thy sting?" since here it is, and sting enough. But he who wrote Phil. 1: and 1. Cor. xv: and 2 Cor. v. was not a Catholic. Or do they conclude Lafayette to be not at rest, because only saints find repose in death, and he was no saint? I wish all the saints of the church of Rome had been as good men as Lafayette. They have canonized worse men than he. I have never inquired curiously into the devotional character of the General, but I am possessed of no proof that he was not a Christian. Certainly I find in his moral history no reason why they should be so positive that he is not at rest. They might have made the appointment conditional, I should think—mass to be said for the repose of his soul, provided it be not at rest. But they insert no condition. They are sure he is not at rest.

Well, if he is not at rest, how are their masses to give him repose? Does the Bible say that they have that efficacy? I must be excused for being so old-fashioned

as to appeal to the Bible. That book, since it says nothing about masses, cannot be supposed to say any thing of their *tranquilizing* tendency. I always forget that the Catholics have another source of information on religion besides the Bible. Tradition they call it. They mean by it the talk of inspired men when they had no pen in their hands; which being heard, was reported, and so has come along down by word of mouth.—But I, for my part, am satisfied with what they wrote. We, Protestants, cannot join our Roman Catholic brethren in their solemn office for Lafayette. We hope there is no need of praying for the repose of his soul, and we are certain there is no use in it. We prayed for him while he was *living*. We did not wait for him to be dead first. Now that his spirit has returned to God who gave it, and the Judge has passed upon it, we leave it there. By the way, how do the Catholics know when to stop praying for the repose of a soul? The Charleston Catholics had their mass for him on the 30th of June. But it seems it was of no avail, for the Philadelphia Catholics are called together to sing theirs on the 29th of July. How long is the thing to go on? I am writing on the 31st of July. Is he at rest now? Was the mass of the 29th inst. more efficacious than that of the 30th ult.? Perhaps the next news from New York will be that mass is to be performed there for the repose of the same soul some day in August. I hope the church is not infallible in regard to Lafayette, as in other matters. I should be sorry to think him all this time *not at rest*.

I remember an old Latin maxim, "*Nil de mortuis, nisi bonum*," which, it seems to me the Catholics have disregarded in the case of Lafayette. It is certainly not saying any good of a dead man, to say that he is not at rest. And it is cruel to sing about it. The Philadelphia mass was sung. Is it kind to treat a suffering soul in Purgatory with singing?

M. S.

From Abbott's Young Christian.

PUBLIC WORSHIP.

"Take heed how you hear."

It is perfectly astonishing what a tendency there is among mankind, and even among Christians, to throw off the whole responsibility of public worship upon the minister. The disposition is almost universal. Come with me into this church, and observe the congregation assembled. The minister reads a hymn, and while he is reading it, how great a proportion of the hearers are entirely regardless of its contents! He rises to offer a prayer, and if we could see the hearts of those present, how many we should find who are really making no effort at all to accompany him to the throne of grace! At last he names his text, and the eyes of almost all the assembly are turned towards him. As he looks over the congregation, he sees an expression of interest upon the countenances of his hearers, and perhaps expects they are going to listen to what he has to say. He begins the delivery of his message, endeavoring to explain to them the principles of duty, or to present the considerations which should urge them to do it.—Now let me ask, while this exercise is going forward, upon whom does the responsibility of it chiefly come? Is it the duty of a minister to *interest the people*, or that of the people to be interested by their own efforts in the message the minister brings? Are you, in receiving a message from above, to reject it, or listen to it carelessly and with an inattentive and listless air, because it is not presented in such a manner as to compel you, by the novelty of its illustrations or the beauty of its diction, to give it your regard?

A farmer sends his boys into the field to spend the day in work. He tells them what to do for an hour, and says that after that time he shall send a man to explain to them how they are to proceed through the day.—The boys go on with their work, until at length the expected messenger appears.—He begins to tell them how the land is to be ploughed, or in what way the father wishes the seed to be put in the ground. The boys listen to them a minute or two, until one, perceiving some oddity in the man's manner, bursts into a laugh; another sits down upon a green bank under a tree, and gradually falls into a state of drowsy insensibility; a third looks away with a vacant countenance upon the hills and mountains around, utterly regardless of the message. The boys consequently do not learn what their father wishes them to do, and do not do it; and when night comes, and they are called to account for the labors of the day, they try to justify themselves with this preposterous excuse:—"Why," they say to their father, "the man you sent us was not an interesting man, and so we did not pay any attention to his message. He had no talent at making his mode of explanation novel or striking, and so we did not listen to it." "I could not possibly fix my attention," says one. "He was a very sleepy talker," says another: "I could not keep awake." "He was dressed so," says a third, "and he had such a tone, that I could not help laughing at him."

Such are the excuses which many persons give for not giving heed to religious instruction on the Sabbath. They try to throw off all responsibility upon the minister; and if he does not awaken, by the power of his genius, an interest in their minds, they consider themselves entirely excused from feeling any. They say in substance to themselves, "We know that we have disobeyed God, and he is sending us messengers to communicate to us the offers of forgiveness for the past and direction for the future; but unless he sends us agreeable, and ingenious, and eloquent men, we will pay no attention to any of them."

Who can stand in the judgment with such an excuse. And yet it is the actual feeling of thousands. But, my reader, I do urge you to abandon altogether this plan of throwing off upon the minister, whom Providence has sent to you, the responsibility of the interest you take in public instruction. It is his duty to deliver his message plainly and intelligibly, but it is your duty most unquestionably, to be interested in it. Go to meeting, feeling that you have something to do there. You must be interested in what you hear, if it is a plain exhibition of religious truth; and you must apply it to your own conscience and heart by real active effort, or you must incur the guilt of rejecting the message from heaven. The less interesting the preacher then is, the more active and arduous the duty of his hearers. They should look him steadily in the face, and listen in deep silence and in deep attention to what he has to say; and feel at all times that while it is the minister's duty to be faithful in delivering his message, it is their most imperious duty to *take heed how they hear*.

FEEBLE CHURCHES.

Rev. Ira Ingraham, from the Committee of the Deliberative Convention on Feeble Churches, presented the following Report, which was adopted:

"If the Zion of our God in Vermont is to arise and

shine, her light come, and the glory of the Lord to arise upon her, measures more systematic and effectual must be taken without delay, to strengthen the things that remain and are ready to die, that our desolations may be built up, and the waste places be cultivated. Therefore.

Resolved, That in the opinion of this body, the interests of the feeble churches in this State might be essentially advanced by more direct and watchful efforts on the part of clergymen and other Christians in the neighborhood of such churches, and that this duty be affectionately and earnestly recommenced to their prayerful attention.

Resolved, That it be recommended to the Directors of the Vermont Domestic Missionary Society to secure, as soon as practicable, one man of suitable qualifications, whose whole time and energies shall be devoted to the cause of Home Missions in this State, in all the ways which from time to time they may deem advisable.

As there are a number of churches in this State that are not able to enjoy each the entire services of a pastor—therefore,

Resolved, That, in the opinion of this Convention, the interest of such churches might be greatly promoted, if two or more of them, conveniently located, should unite in the support, and alternately share in the labors, of one pastor.

As no church can expect to prosper, or even live for any considerable time, unless meetings for public religious worship on the Sabbath are regularly sustained, and, in the absence of a minister, a portion of the word of God and sermons be read, accompanied by the usual devotional exercises—therefore,

Resolved, That, in the opinion of this body, it is the imperative duty of deacons, aided by other lay brethren, in the absence of an authorized preacher, to sustain such meeting; and that special effort on their part should be made, so to qualify themselves, as that these duties may be performed to the edification of the church;—and that it is the duty of all the members of the church to attend, as well when they have not, as when they have the preached word.

Resolved, That all attempts to aid any feeble church, without its own earnest Christian efforts, must prove abortive; and that, therefore, all such churches be entreated to remember that whatever aid they may receive from abroad, their prosperity, and existence even, must depend, under God, upon their own character and exertions.

In view of the obvious and distressing want of a great number of thoroughly furnished and devoted ministers in this State, men full of the Holy Ghost and of faith, able to commend themselves to every man's conscience in the sight of God, and who are able and willing to "take hold, hold on, and never let go,"—

Resolved, That it be hereby recommended to the Directors of the Vermont Domestic Missionary Society, to make timely and efficient efforts to press with earnestness the wants of Vermont upon the minds and consciences of candidates for the ministry.

Believing that a laxness of views respecting the temporal support of those who are called of God to give themselves wholly to the ministerial work, as missionaries, is producing a very prejudicial influence on the interests of our Zion, and that a want of faithful and punctual performance of pecuniary contracts for their support is, to an alarming extent, embarrassing all our efforts to strengthen the feeble churches, and exerting a discouraging influence upon those who labor among them in word and doctrine—therefore

Resolved, That it be recommended to the Board of Domestic Missions in this State, to consider the expediency of adopting some regulations, by which the renewal of a grant to aid a feeble church may depend upon the prior and full discharge of all pecuniary obligations

to their minister, and as will tend to induce them to exert themselves as much as possible to sustain the institutions of the gospel among them.

From the St. Louis Observer.

THE MAN OF ONE TALENT.

In one of the most beautiful and populous towns in New England, there was assembled a large collection of evangelical ministers from different parts of the state and some from other states, for the purpose of transacting the business of the church, and of promoting the cause of Christ. It was within the year preceding the death of the beloved Cornelius, whose piety had been growing with his years, until it had now become one bright, broad flame of burning devotion. He was present. So were others of distinguished talent and ardent zeal. All was love, energy, action. The spirit of the Lord began to move upon the people. The church began to awake out of sleep, and as is common, little circles for prayer and religious consultation were held in several parts of the town. At one of these little meetings, Mr. Cornelius attended, to preside and conduct the exercises. Brother B. a private member of the church, and I knew him well, in his turn, or out of his turn, for there is very little regard to system on such occasions, opened his mouth in exhortation, and praise, and prayer. Brother B. is a mechanic. His appearance the very reverse of any thing prepossessing. His utterance somewhat difficult, his language quite ungrammatical. I have often heard him begin a sentence, in his religious exhortations, three or four times before he would become fairly started, or before it would close; and there is generally very little connection between one part of his remarks and another. But his soul at this time was full, and with all his comparative insignificance, ignorance, and defects, he opened the flood-gates of feeling, and poured forth a torrent of the most overpowering, heart-stirring emotion. It was done with his accustomed honesty, recklessness of order and expression; but there was the flow of soul, and every one, Cornelius and others, cast themselves down in the dust before God, confounded with their own unworthiness, and not a little amazed that a brother, so little favored by education and circumstances, could be so wonderfully full of the presence of the Lord.

In remarking upon this occasion, Mr. Cornelius said, I was completely overwhelmed and astonished. I felt myself a mere child, a baby, to brother B. in religious attainments. How much nearer to God he has attained than I. What awakening, humbling, ennobling, ravishing views of divine things. I would feel it a privilege, yes a blessed privilege, to go and sit down at his feet and learn wisdom. It would be like sitting at the feet of angels. O, how much am I his inferior!

There are two reflections that have already, probably arisen to the mind, in reading these remarks. One is, that great and good men most exquisitely feel, and readily acknowledge their inferiority in spiritual attainments. This was the case with Cornelius. He did not deny that he had a weight of character, that he had talents and intellectual attainments, that threw brother B. far into the shade; but in the graces of the Spirit, in the qualifications that secure a seat in heaven; he was ready to acknowledge his great defects; while at the same time his great attainments in charity and humility were the very cause of his thinking so unworthily of himself. This humble charity is the balance wheel of great minds. It prevents them from thinking more highly of themselves than they ought to think, and induces them to think highly of others. Let such minds as Cornelius, and Evarts, and Christmas, and Payson, be brought into direct contact with the remote, almost unknown Christian, as in the above case, and one can scarcely believe what a wonderful degree of lively and common

sympathy will be felt between minds of such different grades.

Another reflection is that ardent piety, even in the most unpromising garb will, if exerted, accomplish much good. How many complain they have not talent for doing good. There are very few that have less than brother B. has, but with the blessing of God, he moved and melted an audience that the most formal elaborate eloquence, would not have touched. He has a full heart, and so full that sometimes he finds himself under the necessity of praying to the Lord for a night's sleep. So anxious for the salvation of souls. He is a man to whom of all others, the anxious resort. His daily business is often interrupted by their applications. Why? because he is best acquainted with the theory of Salvation, and can give the most accurate and systematic information? Not at all—but because he is a pious man, and day by day grows in grace, and of course is always ready to sympathize with the distressed mind. May not other private Christians possess themselves of the same talent for doing good? They could if they would.

In the same town, previous to the circumstance above narrated, there lived a rich but pious widow. She left a family of children to the care of the orphan's God. She said just before she died, while some of the little rising church were striving to secure the influence of a rich and learned judge, as they thought almost indispensably necessary to their prosperity—"I had rather have," said she, "brother B.'s prayers alone, than all judge M.'s wealth and influence." And who would not. We know how to value such humble Christians, when we get upon the verge of heaven. A.

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, AUGUST 16, 1834.

For the Religious Intelligencer, DEDICATION.

The new Congregational Church in Hamden Plains, according to previous notice, was solemnly dedicated to the service of God on Wednesday, Aug. 6. The exercises on this interesting occasion, were commenced by invoking the divine presence and blessing, and by reading of the Scriptures, in the 6th chapter of 2d Chronicles, by the Rev. Mr. Whiting, of Cheshire.

Prayer was then offered by the Rev. Mr. Bray, of Westville. The crowded audience then listened with deep interest, to an appropriate and touching sermon delivered by the Rev. Prof. Fitch, of Yale College, from the 2 Chron. vi. 18. "Will God indeed dwell with men on the earth?" Sermon was followed by dedicating prayer, by the Pastor Rev. Mr. Delavan, which was peculiarly solemn and impressive. The exercises were accompanied with singing from a full choir, imparting life and animation. As a stranger, suffer me to say, that I was exceedingly gratified to meet that church and people in their new and convenient house of worship, and to attend to the solemn exercises of its dedication. The exercises could not fail to leave the impression on every mind as it did on mine, that the sanctuary of God is a most sacred place.—The location of this house is one of uncommon beauty, and must be greatly admired by strangers.—It has also a location manifestly adapted to the wants of the people in that region. It is situated on an eminence half a mile N. W. of Whitneyville, where is the U. S. Army. It commands a view of East West Rock, and of

Mount Carmel, and of the whole amphitheater contained in these bold out lines. At the base of the eminence flows a charming river, which supplies a paper mill above, and the armory below, and which bids fair to be crowded with flourishing manufactories. The house is built in good architectural style, with a basement story for an academy. The beautiful white of the building is fine, by contrasted with the abundant native foliage by which it is in part concealed. This small church and society deserves much praise, for the liberality which they have manifested in contributing for the house, and the building committee, in particular, for the energetic and judicious manner, in which they have discharged their office. Contrasting the present circumstances of this church with what they formerly were, every one must rejoice in the goodness of God manifested in sending among them his servant through whose devoted exertions a house has been erected for his worship and more than twenty added to their members. It now seems that, with the blessing of God, nothing is wanting for their spiritual prosperity, as his people, but union of soul in all the duties of religion. To encourage them in such union, they may be assured of the sympathy and prayers of all the neighboring churches. A STRANGER.

ANTI-COLONIZATION.

Mr. Whiting.—Your readers who do not often see the Liberator, an Anti-Colonization and Anti-Slavery publication edited in Boston, by William Lloyd Garrison, have little idea, in general, how much knowledge they lose of passing events, and of the right names and nature of things. The Liberator of August 2d, in which we find an account of the proceedings in Boston of the agents sent forth by the Maryland Colonization Society, to collect funds and gain influence in New-England, ought, I think, to be in the hands of all reflecting men—especially *Anti-Slavery men*. The editor of the Liberator, in the above account, in order not merely to inform his readers respecting passing events, but also to help them to right names of things, heads his account in capitals thus, "A NEW SCHEME OF VILLIANY!" The article goes on to say that the American Colonization Society is bad enough, and is ruined. I quote its language, "Stripped of its hypocritical guise, its deformity is so manifest as to deter every man, who respects the intelligence of the people, from commending its features." Although ruined, however, it has "grown cunning" and "it has contrived some new schemes of expatriation, which assume a more plausible aspect than its old one, but are even more desperate and baneful. Among these is the scheme of the Maryland Colonization Society."* Yet, (O the times!) the private call for a meeting, at Park-street Church in Boston, in favor of Maryland Colonization, was "signed by Wm. Hubbard, G. W. Blagden, B. B. Thatcher, Daniel Noyes, and Joseph Jenkins"—men who do not "respect the intelligence" of New-England—much less

* I will warrant that not one in five hundred ever knew before, that the Maryland scheme of Colonization was contrived by the American Colonization Soc. Truly the Report of the Board of Managers to the last meeting at Washington against that scheme was a desperate game of hypocrisy and cunning!

form any part of it. A public meeting had been objected to by the Mayor of Boston, and a "very select meeting of the friends of Colonization," says the *Liberator*, "was privately held in the Vestry of the Old S. Church which was addressed by the 'Agents of the Slave Drivers and Negro Haters, the Messrs. Breckenridge, Mr. McKenney, and Rev. Leonard Bacon, of New Haven.'" Afterwards in a public building of moderate size, a public assemblage was held, at which the Rev. Mr. Blagden introduced the Messrs. Breckenridge. Discrimination is the glory of good writing,—these Messrs. preachers, John, and R. J. Breckenridge, made speeches which—says the *Liberator*—"would have disgraced barbarians; but coming from professed ministers of the gospel, what terms shall we use in regard to them? Contradiction, slander, deceitfulness, oppression and blasphemy, were their leading characteristics." To give a knowledge of passing events, and to guard against a wrong application of names to things, the *Liberator* of August 9th, in pursuance of this subject, and among other items, gives these two,—first, that there were disturbances at the above named meeting, which were unjustly attributed to the members of the Anti-slavery party.—second, "That 'Abolitionists are not found among blackguards and bullies.' Certainly not! No, nor among liars neither. Here is the proof from the *Liberator*. The Messrs. Breckenridge are 'wolves in sheeps clothing, who having the form of godliness, deny the power thereof.' To speak specifically, as we see above, is the excellence of all plain discourse. Infinitely unlike the Rev. John and Rev. R. J. Breckenridge is the editor of the *Liberator*.—the Secretary of Anti-Colonization.*—It is thou whom Anti-Slavery men have adopted as a favored brother. It is thy Anti-Colonization which American Anti-Slavery has wedded and taken to its bosom,—though of a skin colored unlike its own, and with such an amalgamation as has mulattoized the whole subject of Emancipation. Is it I that shall ever call thee 'blackguard?' No—not I. How dewily from thy pen slides the meek language of Christian monition,—"A NEW SCHEME OF VILLAINY." O for more of these things by their right names,—these accents winged with "light and love." Hush! they come upon the breeze. "The agents of slave drivers and negro haters, the Messrs. Breckenridge, and Mr. McKenney, and Rev. Leonard Bacon!"

Again, in reference to the two gentlemen first named, "Continual interruptions, since the meeting was held, have prevented us from reviewing the sentiments of these frantic persecutors of those whose skins are not colored like their own"—further "the purposes and objects of the Maryland Colonization Society, deserve the unmingled execration of mankind." Listen—"Resolutions were offered by the Rev. Mr. Blagden, cordially approving of the principles of this society, and providing ways and means to give it stability!" But above all

* The New England Anti-Slavery Society, as well as the American general Society, has both an *Anti-Slavery* and an *Anti-Colonization* form,—these damsels of different parentage, the birth of far distant and diverse climes, being now folded in mutual embrace, through the good offices of sundry individuals, whom it is discreet, and ever will be, to praise modestly—therefore we mention no names.

things, hear the strain of warning—the accustomed overture and finale of every thing which this author writes. "Although it [the American Colonization Society] is left in a defenseless and ruinous condition, yet the spirit which brought it into existence has lost none of its implacability towards the free colored population of the United States."† I am sorry to draw this interesting matter to so speedy a conclusion; but I must return to what I set out with—namely, the high importance of knowing both what events are passing, and how to apply right names to things. Anti-Slavery in its proper character, is generally, I believe, known and rightly esteemed by the religious community. Seen in a true light, her features are those of the daughter of heaven,—loved by Christ, and destined to earthly triumph and dominion. But *Anti-Colonization* needs a separate look to take in the proportions of her form and features; and Oh! to learn her race, her form, her spirit, and her advocate, let every man, once at least, take up the *Liberator*.

† Mr. Garrison has here forgotten to say, what consistency and the whole keeping of his personal character and conduct seem to me to have dictated just at this spot; namely—the idea that Samuel J. Mills had any thing to do with Colonization, is a sheer fabrication—and that driver in hypocrisy and deception, the Rev. Mr. Gurley, knows it. The idea was got up in the Virginia Legislature; and there are two gentlemen of color in Philadelphia, and one in New York, who stand ready to prove it.

THE SIGNS OF THE TIMES.

The downfall of Popery in Europe may be the downfall of liberty in this country. The present reigning power of Portugal speaks a language that His Holiness would not have tolerated ten years ago, from the highest power in his spiritual kingdom. It is decreed,

Art. I. All convents, monasteries, colleges, hospices, establishments whatsoever of monks of the regular orders in Portugal, Algarves, the adjacent islands and Portuguese dominions, whatever may be their denomination, institution, and rules, are henceforth extinguished.

II. All the estates of these convents, &c. are incorporated with the national domains.

III. The sacred utensils and ornaments employed in the divine service are placed at the disposal of the respective ordinaries, to be distributed among the churches of their dioceses which have most need of them.

"True eloquence," says Milton, "I find to be none but the serious and hearty love of truth; and that whose mind soever is fully impressed with a fervent desire to know good things, and with the dearest charity to infuse the knowledge of them into others,—when such a man would speak, his words, like so many nimble and airy servitors, trip about him at command, and in well ordered files, as he would wish, fall aptly into their places."

On Friday, the 1st of August, the whole system of slavery in the dominions of Great Britain was abolished, and every slave under the dominion of British laws emancipated. The Act of Parliament on the subject was voted in the House of Commons, on the very night that Wilberforce left the world.

"BABYLON IS FALLEN."

The Presbyterian is publishing a series of numbers from the pen of Rev. Mr. Breckenridge, exposing the nummery and wickedness of the Roman Catholic church. We have room only for a few extracts from his fourth number. He says:—

We have to some extent, of late furnished our readers with documents whose authority in the church of Rome, even the Rev. Mr. Hughes himself has scarcely the hardihood to deny. These however, were the productions of a former, and for the most part, of a distant day. But we now publish a paper fresh from Rome, bearing as recent a date as August 15th, 1832. It is the custom of each Pope on his elevation to office, to address such a circular to "Patriarchs, Primates, Archbishops, and Bishops," of the whole Papal world. This is the letter of the now reigning Pope, Gregory XVI. As we copy it through the Roman Catholic "Register and Diary," of New York, from "the Birmingham Catholic Magazine," there can be no doubt of its genuineness. The New York Priests give it the following unqualified sanction: "*The encyclical letter of Pope Gregory XVI., which is inserted on the first page of this day's Register, will no doubt arrest the attention of our readers, and elicit that fervent regard to the sentiments which are there found embodied, and which are so worthy of the FATHER of the Catholic world.*" Our more cautious Jesuits of the Catholic Herald, have not yet favored the world with this infallible effusion. We now do this service for them ourselves.

Encyclical Letter of our most holy Father Pope Gregory, by Divine Providence the sixteenth of the name, addressed to all Patriarchs, Primates, Archbishops and Bishops.

POPE GREGORY XVI.

VENERABLE BRETHREN—

Health and Apostolical Benediction.—We doubt not but you are surprised at not yet having received from us, since the government of the Universal Church was committed to Our Humility, a Letter, in accordance with primitive usage, and with Our affection towards you. It was indeed our most earnest desire, without delay, to lay open our hearts to you, and in communicating Our own sentiments, to address you in a language suitable to the command which We have received in the person of Saint Peter, to confirm our brethren. But you were not ignorant of the gathering calamities and anxieties which burst upon Us in the very first moments of our pontificate, when, had not the right hand of God supported Us, you must ere now have lamented Our having fallen a victim to the dark conspiracy of impious men. But Our mind shrinks from the memory of troubles, whose sad recital would be only re-queuing the sources of sorrow; and we rather bless the God of Consolation, who in subduing the rebels hath shielded Us from impending danger; and who in stilling the tempest, hath granted a pause to our apprehensions. Hereupon We resolved to delay no longer to communicate Our advice to you for curing the bruises of Israel: but again the fulfilment of Our desires was impeded, by the weight of care imposed on Us in the reinstatement of public order.

(1.) We speak, Venerable Brethren, of what your own eyes have witnessed, and over which our tears flow in common. Wickedness is restless, science grows insolent, licentiousness unrestrained. The holiness of things sacred is despised; and the majesty of the divine worship, at once so efficacious and so necessary, is called in question, is vilified, is mocked at by evil men. Hence the perversion of sound doctrine, and hence the effrontery with which errors of every kind are disseminated. The law of the sanctuary, its rights, its customs, whatever is most holy in discipline, is attacked by the tongues of them that speak iniquity. Our Roman See of St. Peter, on which Christ laid the foundation of His Church,

is assailed on all sides; and the bonds of unity are every day weakened, and breaking asunder. The divine authority of the Church is opposed; robbed of her rights, She is laid prostrate to satisfy human expediency, and iniquity exposes her a degraded slave to the hatred of the nations. The obedience due to Bishops is infringed, and their rights are trodden under foot. The schools and the universities echo monstrous novelties, which no longer content themselves with undermining the foundation of the Catholic faith, but quitting their lurking holes, rush openly to horrid and impious war with it. The youth corrupted by the doctrines and examples of their teachers, have inflicted a deep wound upon Religion, and have introduced a most gloomy perversion of manners. Hence it is that men fling away the restraints of our Holy religion, which alone can keep together the elements of kingdoms, and impart strength and stability to government, have brought us to witness the destruction of public order, the downfall of States, and the overthrow of all legitimate power. These accumulated miseries owe their origin principally, however, to the activity of certain societies, in which is collected, as in one common receptacle, whatever heresy, or the most impious sects, offer of crime, of sacrilege, and of blasphemy.

To this point, therefore, your labors must tend, and your vigilance must be unceasingly directed to preserve the deposit of faith, amidst the wide spreading conspiracy formed for the impious purpose of tearing it from you to destroy it. (2.) Let all remember that the principles of sound doctrine, with which the people are to be imbued, must emanate from, and that the rule and administration of the universal church belongs to, the Roman Pontiff, to whom was delivered 'the full power of seeing, ruling, and governing the Universal Church, by Christ our Lord,' as the Fathers of the Council of Florence have unequivocally declared. It is the duty of all Bishops then to adhere most faithfully to the Chair of St. Peter, to preserve their deposit holily and religiously, and to feed God's flock entrusted to them. Priests too, it behooveth to be subject to their bishops, whom St. Jerome admonishes them, "to regard as the parents of their souls;" and let them never forget, that the earliest canons forbid them to exercise any function of their ministry, or to enter on the task of teaching or preaching, "without the sanction of the Bishop to whose care the people are entrusted, and from whom the account of their souls will be required." Be it therefore held as a certain truth, that all those who attempt any thing in opposition to the order thus marked out, become thereby, as far as their power permits them refractory members of the Church.

But let us turn to another most prolific cause of those evils, which We deplore as at present afflicting the Church. We allude to the principle of "Indifference"—that depraved principle, which by the contrivances of wicked men, has become very prevalent: maintaining eternal salvation to be equally attainable in whatever profession of faith, provided the natural dictates of morality be therein observed. But in a matter so clear and evident, you will easily extirpate the most pernicious error from among the people committed to your charge. Let them tremble at the admonition of the Apostle:—"One God, one faith, one baptism,"—who pretend that every religion conducts to the heaven of beatitude, and let them reflect from the language of the Redeemer, that "not being with Christ, they are against Christ?" that, "not gathering with him, they are unhappily scattering; and that consequently they will, "without doubt, perish eternally, unless they hold fast the Catholic faith and preserve it whole and inviolate." Let them hearken to the voice of St. Jerome, who when the church was torn into three parts by schism, relates that he, firm to his purpose, said to those who attempted to draw him over to their party: "I hold fellowship with them that cling

to the Chair of Peter." For vainly would such a one flatter his conscience with his regeneration in water. To him St. Augustine addressed himself: "The twig lopped from the vine retains its shape, but what will its shape avail it when separated from the life-giving root?"

(4.) From this polluted fountain of "Indifference," flows that absurd and erroneous doctrine, or rather raving, in favor and defense of "liberty of conscience;" for which most penitential error, the course is opened by that entire and wild liberty of opinion, which is every where attempting the overthrow of religious and civil institutions; and which the unblushing impudence of some has held forth as an advantage to religion. "But what man," exclaimed St. Augustine, "what worse death to the soul than freedom in error?" For only destroy those fences, which keep men within the paths of truth, leave them to the headlong sway of their natural evil propensities, and the "bottomless pit" at once yawns before you, from which St. John saw the smoke arise which darkened the sun, and which shed its locusts over the face of the earth. For hence arise these revolutions in the minds of men; hence this aggravated corruption of youth; hence this contempt among the people of sacred things and of the most holy institutions and laws; hence in one word, that pest of all others most to be dreaded in a state, unbridled liberty of opinion, licentiousness of speech, and a lust of novelty, which according to the experience of all ages, portend the downfall of the most powerful and flourishing empires.

(5.) Hither tends that worst and never sufficiently to be execrated and detested liberty of the press, for the diffusion of all manner of writings, which some so loudly contend for, and so actively promote. We shudder venerable brethren, at the sight of the monstrous doctrines, or rather portentous errors, which crowd upon us in the shape of numberless volumes and pamphlets, small in size, but big with evils, which stalk forth in every direction, breathing a malediction, which we deplore, over the face of the earth. Yet are there not wanting, alas! those who carry their effrontery so far, as to persist in maintaining that this amalgamation of errors is sufficiently resisted, if in this inundation of bad books, a volume now and then issue from the press in favor of religion and truth. But is it not a crime, then, never sufficiently to be reprobated, to commit deliberate and greater evil, merely with the hope of seeing some good arise out of it? Or is that man in his senses, who entrusts poison to every hand, exposes it at every mart, suffers it to be carried about on all occasions, aye, and to become a necessary ingredient of every cup, because an antidote may be afterwards procured which chance may render effective?

Far other hath been the discipline of the church, in extirpating this pest of bad books, even as far back as the times of the Apostles, who, we read, committed a great number of books publicly to the flames. It is enough to read the laws passed in the fifth Council of Lateran on this subject, and the constitution afterwards promulgated by our predecessor of happy memory, Leo X.; "that what was wholesomely invented for the increase of faith, and for the extension of useful arts, may not be diverted to a contrary purpose, and become an obstacle to the salvation of Christ's faithful." The subject engaged the closest attention of the Fathers of the Council of Trent, and as a remedy to so great an evil, they passed that most salutary decree for forming an index of the works in which depraved doctrine was contained. "No means must be here omitted, says Clement XIII. Our predecessor of happy memory, in the Encyclical Letter on the proscription of bad books—"no means must be here omitted, as the extremity of the case calls for all our exertions, to exterminate the fatal pest which spreads through so many works; nor can the materials of error be otherwise destroyed than by the flames, which

consumed the depraved elements of the evil." From the anxious vigilance then of the Holy Apostolic See, through every age, in condemning and removing from men's hands suspected and profane books, becomes more than evident the falsity, the rashness, and the injury offered to the Apostolic See by that doctrine, pregnant with the most deplorable evils to the Christian world, advocated by some, condemning this censure of books as a needless burden, rejecting it as intolerable or with infamous effrontery proclaiming it to be irreconcilable with the rights of men, or denying in fine the right of exercising such a power, or the existence of it in the church.

Having, moreover, heard that doctrines are now circulated in writings among the common people subversive of the fidelity and the submission due to princes, and that in consequence, the flame of sedition is every where kindling; all care must be employed to prevent the people being seduced from the path of duty. Be the admonition of the Apostle known to all, that "there is no power but from God; and those that are ordained of God. Therefore he that resisteth the power, resisteth the ordinance of God; and they that resist purchase themselves damnation." Wherefore both divine and human laws cry out against those who, by the basest machinations of treason and rebellion, strive to dissolve the bonds of allegiance to princes, and to drive them from their states.

(11.) But that all may have a successful and happy issue, let us raise our eyes to the most blessed Virgin Mary, who alone destroys heresies, who is our greatest hope, yea, the entire ground of our hope. May she exert her patronage to draw down an efficacious blessing on our desires, our plans, and proceedings, in the present straitened condition of the Lord's flock. We will also implore, in humble prayer, from Peter the prince of apostles, and from his fellow apostle Paul, that you may all stand as a wall to prevent any other foundation than what hath been laid; and supported by this cheering hope, We have confidence that the Author and Finisher of faith, Jesus Christ, will at last console us all in the "tribulations which have found us exceedingly." To you, venerable brethren, and to the flocks committed to your care, We most lovingly impart, as auspicious of celestial help, the apostolic benediction.

Dated at Rome, from St. Mary Major's, August 15th, the festival of the Assumption of the same Blessed Virgin Mary, the year of our Lord, 1832, of our Pontificate the second.

Such is the expressive and truly characteristic circular from Rome. We have marked in Italics, and numbered several of the most striking passages. We give a word of comment on each of them. Thus, No. 1 is a very candid and ominous disclosure of the present ruinous state of the Church of Rome, and of her settled dread, and hatred of science. No 2 avows in unmeasured terms, not only the supremacy, but infallibility of the Pope. No. 4 denounces liberty of conscience, and freedom of thought.

No. 5 calls the liberty of the press detestable, and execrable!!!

No. 6 follows up the principle, and defends the prohibition and destruction of heretical books. It is remarkable how the Pope contradicts Mr. Hughes, and confirms my statements on this subject. He cites the very authorities lately given by me (viz. the councils of Lateran and Trent) in defense of his ground, that anti-Roman books ought to be forbidden, and even committed to the flames. It will also be seen that the index of which Mr. Hughes is so justly afraid, is traced by his holiness to "the most salutary decree of the Council of Trent."

No. 7 raves against civil liberty. No. 8 advocates the union of Church and State; and the necessity of the priesthood to the empire. He truly says, that the lovers of liberty whom he calls profane, (will American citizens

stomach this?) dread this union, because it has never failed to confer prosperity on the monarch of Roman priesthood.

In No. 9, we find this *spiritual pretender*, denouncing political assemblies, and associations for daring to maintain liberty of every kind. No. 10 lays his broad claim on crowned heads. Mr. Hughes made a *frighted freeman's* out-cry against the Presbyterian church for saying in the language of God that "kings should be nursing fathers and queens nursing mothers to the church." But lo, what says his master the Pope? He claims to be head of church and state. Finally in No. 11, we find the "head of the church on earth," lifting up his prayers, and pointing the "Catholic world," not to God the Father, nor to the divine Saviour, but to "the most blessed Virgin Mary, who alone destroys heresies, who is our greatest hope, yea the entire ground of our hope." This is gross idolatry! This is foul profanity!

It is robbing God of his glory, and deifying a creature in his stead.

Now let any honest mind review this extraordinary letter, comparing it with these notes, and we cannot doubt that evidence will be found in its pages alone to convict the Pope and church of Rome of being the one my alike of God and man. Here is a paper recently issued from Rome, addressed to the universal church, avowing, defending, and enforcing, those infamous, and oppressive principles which in the dark ages drenched the nations in blood, and made Popery the wonder, and the terror, and the disgrace of the earth. I beg my fellow men to peruse this document, and to ponder well its contents. I also request the Catholic Herald to republish it, and Mr. Hughes to interpret it to his insulted country. He dare not meet me before the American people, with this paper in his hand.

And now let me here distinctly, and once for all, say, that no ribaldry of the Catholic Herald shall divert me from the course I am now pursuing. And as to the Rev. Mr. Hughes, after the disingenuous and unjust course which he took to close the Catholic Herald last autumn; after having refused to renew the controversy, though I distinctly proposed it; and after six months of perfect silence which he has observed since I proposed to renew it—I shall feel called in duty to go on at my leisure, as I have now begun, taking just so much or so little notice of his occasional effusions, as they may seem to deserve. But, whenever his nerves or his cause, will, in his judgment, bear a public oral discussion, and he will inform me of the fact, he may command my services.

JOHN BRECKENRIDGE.

JOCHABED'S FAITH.

Suppose you had lived while the children of Israel lived in Egypt. And suppose you had walked out some pleasant day just at night, down towards the river. Look now and see what is before you. Yonder is a cluster of tall trees, and just under them is a little cottage, or hovel. They are poor folks who live there. See, the house is small, and has no paint on it, no windows, nothing about it that looks comfortable. This hovel is the home of slaves. The man and the woman are poor slaves. But just look in. What is that woman doing? See her weaving a little basket with rushes, which she had gathered from the banks of the river. See! she weeps as she twists every flag, and by the moving of her lips, you see that she is praying. She has finished it. Now watch her. Do you see her go to the corner of the room, and there kneel down and weep and pray over a lovely boy? See her embrace and kiss him. Now she lays him in the little basket—now she calls her

little daughter and tells her to take her little brother and carry him and lay him down by the cold river's side! There! now she takes the last look of her sweet babe, now she goes back weeping into the house, and lifting her heart to God in prayer, while her daughter goes and carries her dear boy and leaves him on the bank of the river. What will become of him? Will the crocodiles eat him up? or will the waters carry him off and drown him? No, no. That poor mother has faith in God; and God will take care of her son. The king's daughter will find him and save him, and that little infant is to be Moses, the leader of Israel, the prophet of God, and the writer of much of the Bible! This was true faith in God.

Todd's Lectures.

THE DROP OF WATER, THE BROOK, THE RIVER, AND THE OCEAN.

A drop of water that sparkled like a jewel in the sun, once fell from the clouds into the mountain stream, and ere it lost its identity, exclaimed in all the anguish of desolation, "Alas! what a catastrophe; I am swallowed up in immensity." The little stream laughed as it leapt down the mountain side, at the lamentation of such an insignificant thing as a drop of water, and vain of its consequence, continued brawling its crystal way in all the pride of conscious superiority, until at length, with a sudden plunge, fell headlong into a mighty river, and, like the drop of water, was lost in a moment, crying out in its last agonies, "O fate! who would have thought a brook of my size could be swallowed up so easily?" The river murmured its contempt for the little foolish stream, and continued its course, gathering strength and pride, breaking through mountains, tearing the rocks from their seats, and coursing in a thousand meanders through flowery meadows, until it found its way to a vast and melancholy ocean, in whose boundless waste, it lost its being like the drop of water and the little mountain stream. "Is it possible," exclaimed the mighty river, "that I have been thus collecting tribute from half the world, only to become nothing at last?"

'Tis thus with thee, O man! Thou beginnest in insignificance, like the drop of water; thou becomest a laughing, leaping, brawling thing like the brook; thou waxest proud and great like the mighty river, and ere thou canst say in the vanity of thy heart, "What an illustrious mortal am I," thou art lost in eternity.—*Sailor's Mag.*

THE RIGHTEOUS RESPECTED.

The following Anecdote taken from the recent Life of Rev. Rowland Hill, will be read with interest. It shows the power of conscience even in bad men.

"Mr. Hill had great reason to rejoice in the consistent lives and zealous devotion to God of many of his converts at Wotton. There was among them a person named Rugg, of a piety so deep, and of a life so useful and unblemished, that even his enemies admired and were awed by his character. Mr. Hill used to say of him, that he was one of the most complete Christians he ever met with. He has been, however mentioned here because he was connected with an extraordinary fact, illustrative of God's care of his own

people. Mr. Hill's gardener, at Wotton, who had always passed for an honest quiet sort of man, was at length discovered to have been the perpetrator of several burglaries, and other daring robberies in the neighborhood, though he had, till caught in the fact, never been even suspected. He was tried at Gloucester, condemned, and executed. It need scarcely be said, that his master visited him in jail. During his interviews with him there, he confessed the many crimes of which he had been guilty. "How was it, William," he inquired, "that you never robbed me, when you have had such abundant opportunity?"—"Sir," replied he, "do you recollect the juniper bush on the border against the dining-room—I have many times hid under it at night, intending, which I could easily have done, to get into the house and plunder it—but, Sir, I was afraid; something said to me, he is a man of God, it is a house of prayer—if I break in there I shall surely be found out—so I never could pluck up courage to attempt it." In another conversation he told him, "Sir, I well knew that old Mr. Rugg was in the habit of carrying a deal of money in his pocket: times and times have I hid behind the hedge of the lane leading to his house—he has passed within a yard of me, when going home from the prayer meeting, again and again—I could not sir—I durst not touch so holy a man. I was afraid. I always began trembling as soon as he came near me, and gave up the thought altogether, for I knew he was a holy man." This is a fact which well assures us that God *our sun is a shield* too.

Temperance Reform.

SPIRIT DEALERS.—We speak of them *en masse*. As they are men, we have the kindest feelings towards them, but their traffic we hold in utter abhorrence. We consider it a sin, and a great sin, to sell ardent spirits as a drink. The traffic we look upon as without excuse, without a redeeming circumstance, benefiting no one, injuring all. Its effect is evil, only evil, and that continually. It destroys more life and happiness than all other causes put together. Compared to it, wars, famine and pestilence are small evils, for they are not without remission. But to those who become ensnared by the use of strong drink, the traffic is nothing short of a relentless, legalized system of cold blooded murder. Dealers say they have nothing to do with the consequences, but it is not so. The dealer sells to another a glass of rum which maddens his brain, takes away his reason, and, in his madness, he takes the life of his son. Human law might condemn the poor man to death, but what would the conscience of the father say? What would be the sentence in that court above, where the action lies in its true nature? A just God will not permit any departure from the primary laws of his government, without adequate punishment, and if human laws cannot reach the delinquent, His justice will find him out. Conscience will not sleep forever.

In the sight of God, all men are responsible for the results of their worldly business. It is known that the traffic in intoxicating drinks brings on this nation an amount of misery surpassing all calculation—that it wastes at least 200,000,000 of property yearly—kills 30,000—keeps 400,000 in a state of intemperance and wretchedness, and four times that number in agony for their enchained and deluded relatives.

And whence comes all this evil? The dealer says, "People need not drink unless they choose; the drunkard is to blame, and no one else." But this evasion cannot quiet his conscience. He knows that with the

dealers now rests the responsibility of making all the drunkards, and he knows that the day is hastening on when this truth will press with the weight of burning lead upon his conscience. He will not then plead that the laws of the land and the practice of Christian men and good men justify or excuse him. Oh that all men would examine this great question in the light of eternal truth, and with a full consciousness of the rigid impartiality of that tribunal to which we are all hastening. Let this be done in a spirit of candor, and of a sound mind, and a man will as readily be found to *poison his neighbor's well, as to sell him ardent spirit, knowing that it is to be used as a drink.*—*Am. Tem. Int.*

A YOUNG MAN IN DANGER.—A professor of religion who was formerly a member of the first presbyterian church in Troy, began the business of inn keeping with the words "temperance house" on his sign. But he soon covered up the word "temperance." He is now absent on a journey to the west, and has employed a young man of about sixteen or eighteen years of age, son of a professor of religion, and himself a member of a temperance society, to tend his bar. The young man is a scholar in the S. School, and will probably sell rum on the Sabbath day as the inn keeper himself used to do. Is it right for professors of religion so to hire out their children to do the devil's own work? Alas for the compliant, yielding, subservient, expedient, dispositions of some good men.—*Temperance Recorder.*

We would call the attention of our friends throughout the union, to a very easy and simple plan of extending the knowledge of temperance and to a great extent, without any additional expense. We expect the circulation of the Recorder, after this, will be 250,000. Should each person, receiving a copy, send it, by mail, to a distant friend, or hand it to a neighbor who does not now take it, after it has been read in his own family; the circulation would be doubled. In many cases, a single copy in this way might travel far, visit many families, in many states, shedding light and truth and blessings in its train. Those having friends in the new parts of our country, could not do a better service than bear this recommendation in remembrance.—*Temperance Recorder.*

AN INTERESTING FACT.

It is stated in the report of the American Temperance Society, that a committee of the Philadelphia Medical Society, appointed for that purpose, "after paying special attention to this subject, examining the bills of mortality, and the disease of which persons died, and the manner of their death, have stated it as their judgment, that out of 4292 deaths in Philadelphia, 700, or more than one in seven, were occasioned by intemperance."—*Mercantile Jour.*

On Saturday last, two boys who had been hunting called for water at a small house in the eastern part of Medway, and found the man dead on the floor with his throat awfully cut, and his wife apparently asleep on the bed, who it was discovered had received a severe wound on the head. The villain which had done the deed was found in an old chest behind the chimney, secreted in a two quart jug.

Rise from table with an appetite, and you will not be likely to sit down without one.

Letter from J. Williams, Pres. of the Temperance Society of Washington Co. N. Y.

LONDON, May 24th, 1834.

E. C. DELAVAN, Esq.

Dear Sir—I should be pleased to fulfil my promise of writing, by giving a full account of the 3d anniversary meeting of the British and Foreign Temperance Society, which I had the pleasure of attending on the 20th inst., but the want of time prevents my sending more than a hasty sketch by way of apology.

The meeting was held in Exeter Hall, and was, (I am told,) as large, if not larger than any of the other Anniversaries. That immense building was crowded even beyond the compass of the speakers' voices, notwithstanding tickets of admission were required to gain an entrance.

I did not arrive in town in time to find the place of meeting before it had commenced. When I entered, the president pro tem. (the Lord Bishop of Winchester, who had been called to the chair in the absence of the president, the Lord Bishop of London,) had almost finished addressing the Society; but I was not too late to hear the cries from the audience, of hear, hear, when he told them of the 700 temperance vessels sailing under the American flag; and the loud burst of applause which echoed from every quarter of the house, when he announced the fact, that a Congressional Temperance Society had been formed at Washington.

After the Right Rev. Prelate had concluded, the reading of the report was called for, which gives the increase of temperance men in the kingdom for the past year, 34,038, the total No. 87,471; and the whole number of British subjects who had joined a temperance society either in the united kingdoms or the colonies, over 150,000; but instead of making further extracts, I will send you a copy of the report, which has been politely furnished me by the secretary.

Several resolutions (similar to those already adopted in our societies) were moved after the adoption of the report, and were eloquently supported by quite a number of speakers, the principal of whom were the Bishop of Gloucester, Sir George Strickland of Bart, the Rev. Dr. Cox, of Hackney, Rev. John Angel James, of Birmingham, Mr. H. Thompson, the Rev. F. Mortimer, Rev. C. Dewdney, of Port-sea, S. Buckingham, Esq. Member of Parliament from Sheffield, and Professor Edgar, of Belfast. The evils of intemperance were clearly set forth by the speakers, and the only sure remedy, (total abstinence, as applied through the medium of the temperance society,) strongly urged; the drunkard was represented as the despairing mariner, foundering at sea, and the safety barge of temperance, the only life boat that can save him; as putting forth to his rescue; even the ghosts of the departed who had fallen a prey to this body as well as soul-killing destroyer, were summoned to warn the unwary of their danger, and the heartfelt gratitude of the reformed, (more eloquent than the tongue of him who never fell "can give it out,") was urged as an inducement to those who had commenced, to continue their exertions unwavering.

Many interesting anecdotes were related, and statements of facts made, which I must acknowledge at first almost staggered my credulity, but which were afterwards so well explained, and authenticated in such a manner that I think I am justifiable in indulging my love for the marvelous, by repeating one or two.

Mr. Thompson, in the course of his remarks, observed, "that an inquiry had been made as to the number of persons who had entered 14 of the principal spirit shops in this city in the space of one week, and that it had been ascertained from accurate observation, that the weekly average for each house was 19,243; that the daily average was 2,749 to each; that the average on the Sabbath was 2,465, and that the grand total entering all the 14 houses, during the 7 days, was 260,437;

and that nearly one-half of these persons were females."

The speaker did not tell us how much money was left in these places in exchange for the useless articles obtained; but perhaps you can form some idea of what it must have been, from a statement made by Mr. James. He told us that, "one great shop in the city had so much custom, that one of the proprietors ordered the drainings of the glasses to be saved, and that the quantity thus collected, sold for the sum of £500 sterling." You will say it is incredible, I think, but when we reflect what an immense amount is sold in some of these mammoth establishments, some of which occupy a whole block, and have doors of entrance on all sides, and when we reflect that many stop in with a friend, merely for fashion's sake, and only taste of their glass of brandy which costs them 25 cents, it helps us considerable on towards such a result.

Mr. Buckingham said, "that he had introduced a resolution in parliament to inquire into the prevalence of the vice of drunkenness, and that about 1,000 petitions had been sent into different parts of the country for signatures, (and by the way, I saw one this morning which had been returned from Manchester, with 6,566 names affixed to it,) but he said that it was not his intention or his wish to have laws enacted for the suppression of the evil; he only wished to call forth a debate on the subject which should be published, and go forth throughout the length and breadth of the land." All the speakers (with the exception of one,) seemed to understand the true principle adopted in America; that light is far better than law. I say all the speakers except one; I give you his sentiments, as the manner in which they were received gives the sense of the meeting on this subject. His name I have already given. He spoke towards the last, "said he had but just come into the meeting; had never attended a temperance meeting before," and evidently knew but little about the cause. "He said that the society must have law to support it, or it could not succeed; that the voluntary principle would not do; that it had been tried in America and had failed." Here he was interrupted by a general murmur throughout the room; no, no, no, was distinctly heard in all quarters, which gave him a convenient opportunity of changing to a different branch of his subject.

Before the meeting closed the Lord Bishop was obliged to leave to fulfil previous engagements, when Capt. Benton, of the navy, was called to the chair; he made a short but very appropriate speech; his head had grown white in the service, but he had scarce ever seen an accident at sea, that had not resulted directly or indirectly from the too free use of ardent spirits.

The great question of "church reform," which so deeply agitates the councils of the nation, (which is about to sever the ruling, and which has already sundered some of the strongest links of friendship which united the ruled) was completely lost sight of, being absorbed in the still greater question of temperance. Churchmen and dissenters, loyalist and liberal, forgetting their comparatively trifling divisions, united as one in the great cause of philanthropy. Even the prejudices which have so long separated us as nations was unloosed, and America, (to use the words of one of the speakers,) "that interesting country, interesting to all who are alive to the cause of temperance," was looked upon no longer as the undutiful, disobedient and disinherited child, but as the younger sister, setting an example worthy of imitation.

The hand of friendship is now mutually stretched out, may the past be forgotten, and an alliance be formed, (not only between us, but between every nation under Heaven,) which will enable all to fight successfully against the common enemy, to engage in a war of extermination with ardent spirits; a war that may be carried on while our soldiers sleep at peace in their tents, and our ships decay at their moorings, but a

war, which, if successful, will insure a victory more glorious than ever crowned the arms of conquering kings.

And can it be otherwise than successful? can it be that a cause which strides over all parties and sects, which finds its advocates in every clime and country, can fall at last? No, it has a power to support it far stronger than that of Alexander or Napoleon ever was—the all-prevailing power of truth—and in this day of light, it must, it will prevail.

But I have widely digressed, and filled my paper as well as exhausted my little stock of time, I must therefore conclude by stating that the audience, after listening with the utmost attention for more than four hours, contributing upwards of £100 sterling before dispersing, and as I came down the stairs, I saw the sovereigns thickly sprinkled on the plates at every turn for the benefit of the society.

Yours, very respectfully,

J. WILLIAMS, Jr.

From the Temperance Recorder.
TEMPERANCE TAVERNS.

Hitchcock's Ville, Ct. July 3d 1834.

SIR—In accordance with the request contained in a late number of the Recorder, I forward a list of Temperance Houses in this region, with which I am personally acquainted; perhaps some of them have been frequented by others—if so, returning them again can do no harm.

From Hartford to Albany, via Pittsfield and Lenox, Mass., in Hartford, Exchange Coffee House, owned and occupied by Mr. Selah Treat. This is one of the first houses in Connecticut; has been conducted for the last four months strictly on Temperance principles.

The City Coffee House, Main street, Hartford, owned and occupied by M. A. Kellogg, is an excellent house, more retired from the bustle of business—persons wishing to spend a few days in that pleasant city, would patronize a good object by calling at this place.

Sixteen miles westerly from Hartford, in Canton, is a house kept by Mr. Thomas Bidwell; this is an old establishment; has been conducted on temperance principles about 18 months; is a good country tavern.

Twenty-six miles from Hartford is Ives' Tavern, at Hitchcock's Ville, Ct. This house having been kept by myself for the last 18 years, I forbear to say any thing of its merits; but acknowledge with shame and remorse that I have been in the practice of vending from 200 to 300 gallons of ardent spirits annually. The amount of evil occasioned thereby is known only to the Searcher of all hearts; but as the fault was committed partly through ignorance, I hope by sincere and hearty repentance to obtain forgiveness of that God before whom I must soon appear, to answer for this and all other violations of his holy laws. The house has been conducted on temperance principles for 16 months.

In Colebrook, Ct. is a respectable house kept by Mr. Abiram Chamberlain, 31 miles from Hartford. Mr. Chamberlain, though for years opposed the temperance reform, is now an efficient supporter and an ardent friend to the cause. His house has been clear of poison for six months. The stage passengers dine at his house.

In Otis, Berkshire, co. Mass. 44 miles from Hartford, is a good house, kept by Basil Seymour, Esq. P. M. This has been managed in the correct way for 16 months.

Twenty-six miles from Hartford, on the stage road to Albany, via Sheffield, Mass., is Winsted Hotel. This house is kept by Deacon Josiah Smith, a very excellent man, with fewer faults than the most of his fellow men; but unfortunately could not be prevailed upon to relinquish the pernicious traffic until lately; but has at length come out as an advocate for the good cause, though at the eleventh hour.

I would barely remark that the cause is gradually progressing in this region. In this village (Hitchcock's Ville,) which had been notorious for intemperance, where for several years we have had three stores and two taverns, constantly vending the deadly poison, we have now but one store where the article is kept, one tavern having been suppressed by the civil authority. The sales do not amount to more than one-fifth part of what they did formerly.

With much respect, your obdt serv't.

JESSE IVES.

MISNOMER.—Instead of "Deaths from cold water" the paragraph should be headed "DEATHS FROM INTemperance," for after much inquiry among medical men, and others, and after some experience and observation, we are unable to ascertain a single instance where death has been occasioned by cold water in a stomach not previously killed by whiskey. We know men, and those in high standing, to whom the necessity of drinking pure cold water, is among the most serious of accidents, but these are men who have swerved wide and fatally from the safe path of nature. Such are all who die from the imprudent use of cold drinks.

Am. Tem. Int.

A GOOD EXAMPLE.—There was a large public dinner at Lexington, Ky. on the 4th inst., attended by many citizens and two military companies; at which there was no ardent spirit, or any other intoxicating liquor drank. It was not "got up" by a temperance society—nor were a majority of those who partook of it members of a temperance society. This matter was regulated by the good sense and patriotism of the people.

Am. Tem. Int.

Obituary.

"Man giveth up the ghost, and where is he?"

DIED.

In this city, on the 2d. inst., Alexander Lewis, a colored man, aged 29 years.

In this city, on 5th inst., a child of Mr. Job Sheldon, aged 8 weeks.

In this city, on the 6th inst., a child of Mr. Marcus Plumb, aged 7 months.

In this city, suddenly, on the 9th inst., Mrs. Martha, wife of Mr. William Brown, aged 58.

In this city on the 10th inst., of the typhus fever, Samuel L. Fenn, son of Mr. Loami Fenn, of Middlebury, aged 17.

At his residence, in Middletown, Conn. on the 6th inst. the Honorable Stephen Titus Hosmer, late Chief Justice of the Supreme Court of this state, in the 72d year of his age. Judge Hosmer was bred to the bar, and was during a long course of practice, considered a learned lawyer, and an able advocate. For a number of years he was a member of the council of the state, and after the adoption of the new constitution, he was appointed Chief Justice;—an office which he filled until he reached the age of 70, when he became disqualified by a provision of the constitution.

At Cincinnati, after eight hours illness, of the cholera. Mr. Normand Dexter, formerly of this city.

In Stratford, July 7th, of Scarlet Fever, Josephine Hunt, aged 2 years. Also on the 20th, of the same disease, Frederica Hunt, aged one year—only children of Mrs. Delia C. Hunt, widow of the late Capt. Frederick Hunt, Jr. of this city.

P O E T R Y .

The following verses were written by an American lady, upon reading the two subjoined stanzas re-printed in an American publication from the London Christian Observer.

"Angels, as you wing your way,
From the realms of endless day,
Deign to grace our lower sky:
Come and wonder;
Come, and see a Christian die.
Ye who tempt the heirs of glory,
Ye who hate redemption's story;
See your lender vanquished lie:
Come and wonder;
Come and see a Christian die."

THE TRIUMPHANT DEATH OF A CHRISTIAN NO CAUSE FOR WONDER.

And why should angels bend their flight
From realms of uncreated light?
Why forsake their native sky?
Can they wonder
Christians should triumphant die?
Know they not the happy land
By the breeze of heaven fanned:
Where the saint at God's right hand
Boundless blessings shall enjoy?
Can they wonder
When they see a Christian die?
Come they? Yes—but 'tis to wait
Till the good man meets his fate;
Then to heaven's glorious gate
Bear his soul triumphantly—
Not to wonder
That the saint should calmly die!
Why should fiends from hell below
In wonder to his death-bed go?
They may envy, for they know
Heaven's eternal weight of joy.
Would they wonder
Tho' the saint should long to die?
Burning memory points to where
Life's pure river sparkles there;
Trees, whose boughs luxurious bear
Fruits of immortality:
Can they wonder
Should the Christian love to die?
They who once from heaven fell
Dov'n into the deepest hell;
Whose tortured tongues alone can tell
An angel's woe—an angel's joy:
Can they wonder
Ransomed Christians long to die?
Christian, bought by priceless blood,
Welcome to the throne of God,
Though your head beneath the sod
In corruption mouldering lie!
Happy Christian,
'Tis your privilege to die!

Will the weary wanderer weep
When his couch is spread for sleep?
Will the runner slack his speed
When he sees the glittering meed?
Will the warrior trembling fly
When the shout is victory?
Child of earthly misery!
Heir of heaven's unwithering joy!
Oh! the wonder,
Should the Christian shun to die!

I. L. G.

FATHERS' AND YOUNG MEN'S MONTHLY MAGAZINE.

The publication of the Father's Magazine has from unavoidable circumstances, been temporarily suspended. It is now resumed, with the above change of its title, under the most favorable prospects.

The Rev. JOEL PARKER, late of this city, and now pastor of the Presbyterian church in New Orleans, has consented to take the entire charge of the editorial department. The discursiveness of the field implied in our present comprehensive title, will render it a desideratum to a large circle, while we trust that the favorable light in which Mr. PARKER is known to the community, and the well known fact, that his mind is cast in a mould peculiarly adapted to influence favorably the fathers of families of his own age, and a larger class of young men, will render the Magazine an entertaining and useful periodical. The residence of the editor, at a point at once so distant and so interesting to our country as New Orleans, will, we think, increase the desirableness of the work.

Subscribers are informed, that what they have lost in the failure of the three past numbers of the Magazine shall be supplied by a greater quantity of pages in the succeeding numbers, so that the volume shall contain, at the end of the year, the whole number of pages first promised.

All communications must be addressed to the subscriber, or if more convenient, after the first of October, to the Rev. Joel Parker, New Orleans.

The terms of the Magazine are one dollar per year, payable in advance. The first number, under the new arrangement will appear on the first of August ensuing. Communications must be sent by the 30th of the present month to be in time for the August number.

JOHN WILEY.

New-York, July 12, 1834.

NOTICE.—A great variety of books, suitable for S. School and Church Libraries, and more than can be specified in an advertisement, are on hand, and constantly for sale, at the S. School Depository, No. 107 Chapel Street. The Bible and tract Depositories are in the same building. The Friends of Sabbath schools and other benevolent Institutions, are respectfully invited to call, and examine for themselves. Librarians of Sunday Schools, are desired, when sending for books to the Depository, to bring or send an alphabetical list of the books, which they already have in their Libraries.

New Haven, Aug. 14th 1834.

TERMS.—To city subscribers, delivered, \$2 50, in advance. To mail subscribers, \$2 in advance; \$2 50, if not paid in three months. Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent.

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